The Perkins School *of* Theology

JOURNAL

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COMMENT:

Is Being Brotherly Subversive?

SYMPOSIUM:

The Ecumenical Movement

QUADRANGLE NEWS

ALUMNI NEWS

BOOK REVIEWS

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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

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COMMENT

Is Being Brotherly Subversive?

WHEN John O. Beaty, professor of English literature at Southern Methodist University, printed privately his *Iron Curtain Over America* in 1951, the JOURNAL, like the University generally, chose to ignore it. Further, when the review of Ralph Roy's *Apostles of Discord* was edited for the fall issue of the JOURNAL, references to Beaty were omitted, much, we suspect, to the reviewer's displeasure. All along we have felt that to call attention to the anti-semitic flavor of Mr. Beaty's book would simply heighten the embarrassment of the University for what one member of its community had written. Further, it was also considered within the rights of any member of that community to express his own views, however other members of the community might disagree with them.

Even now we hesitate to speak on the issue. Yet Mr. Beaty has chosen to send copies of a pamphlet called "How to Capture a University" to various friends of the University and the School of Theology, directly attacking both the University and Perkins. Thus the matter has become public property; many misunderstandings have occurred; and it seems wise for a statement to be made, even though it be an unofficial one.

Mr. Beaty's pamphlet, which has received fairly wide news coverage, was aimed primarily at the co-operative efforts between the University and the Jewish community of Dallas. The reference to the book store's sale of a book by Engels was apparently added as extra evidence for the fact that the University had capitulated to anti-Christian forces. Mr. Beaty apparently is unwilling for students to learn through first-hand resources about the nature of the menace we face in Marxism. The fact that the book store did not sell his book is also noted in Mr. Beaty's pamphlet.

His specific charges against Perkins School of Theology have to do with certain awards offered by B'nai B'rith, Jewish service organization, to students at the seminary. A photostat in Mr. Beaty's pamphlet from the *SMU News-Digest* also includes references to two other relationships with the Jewish community. One of these is the course first offered in the spring of 1950 by Rabbi David Lefkowitz (later by Rabbi Levi Olan) on "Contemporary Judaism." The second refers to the generous contributions which have already been made by Temple Emmanuel in providing for Bridwell Library what will probably become one of the outstanding collections of Judaic literature in the world, in honor of David and Sadie Lefkowitz. Such material will be invaluable not only in the study of Old Testament literature but also in the understanding of modern culture. Perhaps, however, if Mr. Beaty were quite logical he might even object to courses offered in Old Testament in the seminary!

There is, of course, nothing secret about these cordial relationships which exist between Perkins School of Theology and the Jewish Community of Dallas. These

examples of brotherly esteem have been duly reported in press and official publications of the University.

But to say that the seminary is about to capitulate to the theology of Judaism is, of course, absurd. Or to suggest that Southern Methodist University as a whole is on the verge of denying its Methodist heritage is patently false. On the other hand for us to deny the contributions which Judaism has made to us, beginning with the Old Testament itself and continuing through our Christian tradition today, is to ignore the facts of history and of the nature of the Christian heritage.

Along with Mr. Beaty's criticism ought to be put a recent one from Bob Shuler, concerning the relation between the seminary and a Unitarian minister. The facts in this case are as follows: Last fall a two-semester hour course was offered dealing with various problems in "practical theology," with more than a dozen ministers and other leaders from Dallas participating in the course. This was reported in the fall issue of the JOURNAL on page 20. One of these was Dr. Robert Raible, pastor of the First Unitarian Church in Dallas, who, with his wife, a professional social worker, met the group for two hours to discuss the topic "Opportunities and Demands for Community Life." This same topic was also discussed by Hastings Harrison of the National Conference of Christians and Jews. The others who participated in the course, chaired by Dr. George Baker, chaplain of the University, are duly listed in the fall number of the JOURNAL.

Actually these criticisms from Mr. Beaty and Mr. Shuler are somewhat amusing in view of the fact that in other circles the seminary is receiving criticism for what appears to *these* critics to be an opposite trend: Perkins, these critics say, is becoming too "neo-orthodox"! Actually the facts will indicate that neither of these charges is justified. Our central commitment is to Christ. Neither "liberalism" nor "orthodoxy" is about to shake us from this commitment.

No — neither Perkins School of Theology nor Southern Methodist University is about to become anti-Christian or non-Christian. True, there are many problems connected with making a university Christian in a culture that is at best sub-Christian. One might add that it is not an assured fact that local churches always are completely successful in this enterprise! We hope we are working on this matter, however. As for Perkins, it is my personal experience (first as a student, then as a faculty member) that we are now going through a resurgence of emphasis on the Lordship of Christ. This is true of theology generally, and is no less true of Perkins.

But we feel that at least we can be brotherly! And being brotherly, even with those with whom we disagree, can hardly be called anti-Christian. It may increasingly be thought of as being subversive by certain forces in American life, but not according to the best principles of American thought.

We are grateful for the knowledge that we can trust you, our constituency, not to capitulate to critics of Perkins and S.M.U., but to meet them with poise and a demand for the facts concerning the various allegations that may arise from time to time among the frightened folk who are concerned about us. We are determined to develop a school of theology which will serve the cause of our Lord Jesus Christ more adequately than ever, and with your help, under God, we shall do so! — H. G.

SYMPOSIUM

The Ecumenical Movement

I. INTRODUCTION

SOMETHING is happening in the Church of our day which is far more significant than some of us have been willing to admit. Some of us have actually opposed it; others have been indifferent to it; some have become discouraged because on a local level nothing seems to be possible. Others have come to believe, however, that regardless of how indifferent some of us may be to it and even how much others of us may oppose it, a movement of significance comparable to the Protestant Reformation is taking place within the Church today. It is of the ecumenical movement that I speak.

Perhaps the first thing some of us need to do is to differentiate between the ecumenical movement and the organizational efforts toward denominational cooperation which are going on in our world. They are not unrelated, of course. Yet to identify ecumenicity with any particular one or group of inter-church organizations is to miss what many feel to be the real significance of the movement: the very fact that it is a *movement,* the working of the Holy Spirit in the life of the Church to bring about that which we as human beings can now only vaguely imagine — the unbroken Body of Christ.

It is this emphasis which Mr. Hobbs (instructor in New Testament at Perkins and one of the participants in the Interseminary Movement conference at Evanston this coming summer) makes in the first article in this symposium. It is here that our thinking needs to begin if we are to understand the meaning of the ecumenical movement.

Two subsequent articles point up the other side of the movement: its organizational aspects. Certainly no one would deny the necessity of such organizations, even though, as was indicated above, to identify them with the ecumenical movement is unfortunate. J. B. Holt, teaching at Perkins this year while he is on furlough from his work as American pastor of the Knox Memorial Methodist Church in Manila, writes of the beginnings of the movement and its relationship to the world outreach of the Christian gospel. Dick Yeagley, senior student at Perkins and Southwest Regional Representative of the Interseminary Movement, gives a brief picture of ecumenicity on the seminary level, organized through the Movement which he has represented for the past school year.

A final article discusses the coming meeting of the World Council of Churches at Evanston in August, written by Albert C. Outler, professor of Theology at Perkins. Dr. Outler is a member of the Commission on Faith and Order of the World Council of Churches and secretary of the study group on "Tradition." He was a delegate, representing The Methodist Church, to the third World Conference on Faith and Order, meeting at Lund in 1952. In this article he presents both the hope and the difficulties which face the world Church as it seeks to

wrestle with problems on which there is wide divergence of belief, and asks us, in effect, not to be too discouraged if the Evanston Assembly fails to solve all (or any significant part) of the problems of the divided Body of Christ. — H. G.

II. THE ECUMENICAL MOVEMENT: ITS THEOLOGICAL SPIRIT

By Edward C. Hobbs

WE NEED to be reminded that the ecumenical movement is, first and last, a movement of repentance. Whatever varieties of theology appear in our many denominations and sects, one motif has haunted our attempts to be self-sufficient — we have been created a Church by nothing else than the grace of God, and the grace of God has created but one Church, the fellowship of sinners redeemed by the grace of God. But what God has created as one, we have broken into many. Frequently in the history of the Church this has been no cause for penitence, inasmuch as we were convinced that *others* had broken away from the one Church of God's creation, thus holding ourselves guiltless. In this day, God has most graciously given us an awareness that we are all responsible when the body of Christ is broken. In the face of this realization, we can do no other than confess the sin of our divisions, and pray for repentance and healing.

It is not difficult to state the theological basis for the ecumenical movement, and once stated it finds ready acceptance among Christians of all sorts and conditions. The words of a hymn put it quite well:

> One body we, one Body who partake,
> One Church united in communion blest;
> One name we bear, one Bread of life we break,
> With all thy saints on earth and saints at rest.
> One with each other, Lord, for one in thee,
> Who art one Savior and one living Head;
> Then open thou our eyes, that we may see;
> Be known to us in breaking of the Bread.

Christ's Church is one for He is one, and it is His Body. There is only one Church for He has created only one. Whence then these grievous schisms, these gaping wounds in His Body?

It is easy to give "causes" for division, which are nothing less than excuses. There is but one cause; it is our sin, our most grievous sin. What God has made one, we have not acknowledged as one. Something has seemed more important to us than our oneness in Christ, and this something has therefore become that which puts asunder what God has joined together. I do not suggest that our "causes" are slight; I am insisting that they lacerate the body of Christ, and that they are therefore sin.

But have we not offered to unite with any and all Christians who will put the non-essentials to one side, and agree on nothing but the absolute essentials of the Christian faith? Indeed we have; so have all Christian bodies. Unfortunately, we do not agree about just what the non-essentials are. The Disciples movement began as an effort to unite all Christians on the basis of nothing but the essentials. However, other Christians questioned whether

some of these essentials might not be non-essentials, and vice-versa. It is obvious to any Anglican or Eastern Orthodox that bishops are one of the few essentials; it is just as obvious to any Baptist or Congregationalist that they are not. It is obvious to any Roman that oneness in Christ requires oneness in allegiance under one supreme bishop, the Pope; it is equally obvious to others that this is not the case. All of us agree that we might find our oneness realized if we would only agree on the essentials, permitting variety of faith and practice in respect to the non-essentials. But we do not agree on what these essentials are.

Such agreement is not very likely to come at any foreseeable future time; and it has never existed in the past. Church history, long before the Reformation, is filled with disputes about what is essential and what is not. The older method was to hold a convention and vote on which side God really supported; the majority clearly understood the essentials better than the minority, so the minority was thrust out and given the label "heretic." The more recent method has been for the minority to beat the majority to the draw by withdrawing and forming a new "church," which immediately makes claims of the same sort the majority makes. It is common enough for Protestants to poke fun at the "infallibility" of the Roman church; but few Protestant denominations have made claims short of infallibility for what they claim to be the essentials.

It is just possible that God alone knows what the "essentials" are—it may even be that they are to be found only in His grace. Whether this is so or not, it is certain that none of us will be saved except for the grace of God. We shall not be saved, that is, by works we have done—not even by possessing the "essentials" once for all delivered to the saints; we shall be saved only because God graciously loves us though we are sinners, helpless and ungodly. If you will be saved by nothing else than God's grace, and I shall be saved only by God's grace, and so with the Russian Orthodox and the Roman Catholics and the Baptists and the Presbyterians and the Methodists, it would appear that the real thing we have in common is that God loves us and in Christ gave Himself for us. And not a single denomination or movement has any monopoly on this love.

If God so loves us, and makes us one Body in Him, creating us a New Israel because of nothing else than His unbelievable gracious love for us, woe unto him who wounds this Body or keeps the wounds freshly bleeding! Was Wesley crucified for you? Or were you baptized in the name of Luther? Is Christ divided? What shall we say to these things? We cannot shift the burden of sin to the shoulders of others. We ourselves must acknowledge that there is no health in us, that we have not forborne one another in love, that we have not been eager to maintain the unity of the Spirit in the bond of peace.

The theology underlying the ecumenical movement is simply the acknowledgment of the oneness of God's redemptive action in Jesus Christ; but this is dead theology, even sinful theology, unless we respond to it with repentance for our dreadful exclusiveness and "private club" attitude toward this grace wherein we have been found by God. The ecumenical movement begins, not in united efforts of various kinds, not in pastors' associations, not even in world gatherings to discuss our disagreements, but in repentance.

The first generation of the church faced this same issue, as the letters of Paul so eloquently testify. Perhaps the finest state-

ment of Paul's response to it was penned by that glorious and nameless disciple of Paul, the author of the letter to the Ephesians:

> Remember that at one time . . . you were separated from Christ . . . having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility . . . that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. . . . I therefore . . . beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift . . . for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children. . . . Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.

About a dozen years ago I was in a worship service where we were singing "Onward, Christian Soldiers." We reached the lines which read:

> We are not divided,
> All one body we,
> One in hope and doctrine,
> One in charity.

Beside me stood a fellow-theolog of deep convictions; at these words his face screwed into a frown, and he whispered hoarsely to me, "That's a lie!" and sang no more. His words troubled me often after that. It is, after all, a lie; but it is a lie only because Christians have unrepentantly torn apart what is one in Christ, and have unrepentantly beheld the results of such rending. Though we know God's decree that those who do such things deserve to die, we not only do them, but approve others who do them. Perhaps we shall not be able to bind up the wounds; perhaps we shall not bring the oneness of God's creation into a visible testimony of unity. But God grant us to confess our failure to do so as grievous sin! In such repentance, it may be that God's gracious forgiveness will bring healing for our sickness, and in our healing we may find ourselves in the Oneness of Christ's Body — the oneness we could not bring about by any works of our own.

III. THE ECUMENICAL MOVEMENT: RETROSPECT

By J. B. Holt

IN A VERY REAL sense the ecumenical movement is a child of the modern missionary enterprise, which itself is the natural off-spring of the religious awakenings of the latter 18th and middle 19th centuries. Conceived by the Holy Spirit, born on the far-flung fields of Christian outreach, the child has grown, and like all children, has branched out into new and wider areas of responsibility.

Not only has the ecumenical movement grown and expanded, but the nature of missions has changed again and again, perhaps most dramatically since the close of World War II. A new world culture is emerging out of the multi-varied contacts of East and West. The Christian faith is a world religion. The gospel has been carried across the earth. There are Christian churches around the world. The ecumenical movement is evidence of these facts and is one of the forces working toward understanding, cooperation, and deepening of Christian fellowship among all who will unite in common loyalty to Jesus Christ. It is expressed in many forms of voluntary association and cooperative effort on the part of people and organizations. It seeks to transcend the barriers of race, nation, and denomination.

The ecumenical movement can serve Christendom in many ways. No one knows yet the limits to its usefulness, but it is no panacea for all the difficulties that plague the Christian Church as some have the naivete to think. The fact that a substantial part of Christendom from diverse cultures scattered throughout the earth can come together in a united loyalty to Jesus Christ is significant. But let's face it: great bodies of Christians do not participate in that fellowship. Between those who are cooperating there are wide chasms of divergent faith and theological outlook and modes of worship and polity. There seem to be three general attitudes toward the movement:

(1) There are those who feel it can never be what it ought to be unless it leads to organic union of all Christians into one super church. Steps in this direction are the United Church of Christ of Canada, the Kyodan in Japan, the United Church of South India, and the uniting of denominations of similar traditions in the United States.

(2) At the present time, perhaps more people and denominations feel that cooperation is the key word of the ecumenical movement. If through the leading of the Holy Spirit organic union comes, they will not oppose it, but they feel that the verdict of history and the infinite variety of pattern in all else of God's universe point to the necessity of a deep basic unity in Christ which allows a wide range of diversity in orgaization, doctrinal emphases, work, and worship. These seek earnestly to cooperate in National Christian Councils, Federations of Christian Churches, the International Missionary Council and the World Council.

(3) Many Christians, particularly those in churches that hold themselves as the exclusive keepers of the keys of the Kingdom, frankly oppose all ecumenical cooperation and effort.

It is interesting to note that the Bible Societies are the one category of ecumenical bodies in which there is the most inclusive participation. Practically all Prot-

estants cooperate in the translation and distribution of the Scriptures.

In order to understand this movement, it must be viewed historically, and to this review we now turn our attention. Soon after 1792, the date that marks the birth of modern Protestant missions, William Carey proposed that "every ten years mission workers of all denominations get together for prayer, counsel and study." As early as 1825 in Bombay, India, missionaries of many groups came together in a Missionary Union to discuss and pray about common problems of isolated Christians facing a non-Christian world. Similar groups got together in China, Japan, Africa and Latin America.

At home base, both in America and Europe, sending churches and societies were sharing in continuing, consultative groups the problems of missionary administration. Exactly 100 years ago, 1854, the Union Missionary Convention met in Broadway Tabernacle in New York City to hear Alexander Duff's missionary challenge. In the same year in London the Evangelical Alliance was organized. In Bremen in 1866 the Continental Missions Conference brought together eight German societies plus others from France, Holland, Denmark, Norway, and Sweden. Such conferences multiplied — both in numbers of participants and frequency of meetings. They gave great impetus to cooperative endeavor, and they spoke effectually to governments and special interest groups who often sought to hinder the spread of the Christian faith in colonial areas.

Following the religious awakening of the middle 19th century other movements concerned with world-wide Christendom developed. The Student Volunteer Movement, the YMCA, the World Sunday School Association, the Intercollegiate Movement, the Interseminary Movement, the World Student Christian Federation, numerous Bible Societies, and others were evidence of a felt need for closer world-wide Christian fellowship. They sought new patterns in bringing the spirit and love of Christ to bear on all of human life. They did not compete with the churches but sought to supplement their work irrespective of denominational affiliation. The fruits of their endeavor were usually channeled back in and through the churches.

Edinburgh, 1910. The lines of these three areas of ecumenical development converged at Edinburgh. Dr. John R. Mott presided over the World Missionary Conference to which 159 Christian organizations sent 1,200 delegates. Here the ecumenical movement began to take shape in three concrete forms:

(1) The Faith and Order Movement was conceived by Bishop Brent of the Protestant Episcopal Church. As a delegate he was distressed by the fact that a common observance of the Lord's Supper was impossible. At the next meeting of his church convention at Cincinnati, he proposed what became the Faith and Order Movement.

(2) Edinburgh created what it called the Continuation Committee to implement practical cooperation on those matters not involving doctrine and forms of worship. A growing list of such matters became evident, and in 1921 the International Missionary Council was formed. It is still the most effective channel of practical cooperation irrespective of theology and liturgy. Working within the World Council of Churches, the IMC continues its missionary duties while the WCC seeks to serve the churches as a council in all areas.

(3) Edinburgh sparked the revival of theological debate as a new area of ecumenical concern. Noting the theological disparities within the fellowship, Dr. Mott asked Dr. Henry P. Van Dusen to head a group to bring about a "long-time stimulation and cross-fertilization of first-class minds." Thus began the great debate of our century for which all Christians should be grateful. The process continues to bear rich fruit, and such minds of Christian Asians and of Christians from behind the Iron Curtain as well as of Christians from Africa, Europe, and the Americas will meet at Evanston this summer.

A healthy process of "rethinking the Christian message," "rethinking missions," "rethinking the church," and "rethinking the role of laymen" has been stirred in the wake of the ecumenical movement.

Jerusalem, 1928. Over 250 delegates from Christian Churches representing 50 nations opened the Jerusalem meeting of the International Missionary Council on the Mount of Olives Easter Sunday morning. In the meeting that followed the renewed interest and the conflicting views of Christian theology which were stirred deeply at Edinburgh burst into the forefront of discussion. William Temple uttered the one statement which all could agree: "Our message is Jesus Christ." The burning question became, "How to present the Christian message in terms for the contemporary world to reinvest it with penetrating power for a generation which found traditional Christian terminology devoid of meaning?"

A significant thing noted at Jerusalem was the presence of 52 delegates from "younger" churches, previously called "mission-receiving" churches, who participated on full equality with those from the "older" churches.

Madras, India, 1938. A further step in de-westernizing the ecumenical movement was marked by holding the 1938 meetings of the International Missionary Council and the Faith and Order Movement in the Orient. Growing interest in these ecumenical meetings was evidenced by the fact that 471 persons from 69 nations attended. The gospel was no longer a possession of Western culture. A world perspective and a world expression was now demanded of theologians, missionaries, ministers and laymen the world over. Exclusive denominationalists and ultra-nationalists have found it a painful process to change their point of view.

Amsterdam, 1948. World War II interrupted plans to organize the World Council of Churches according to the Utrecht plan as originally set for 1939. However, on August 3, 1948, at 10:30 a.m., representatives of 140 churches from around the world solemnly adopted the constitution and formed the World Council of Churches.

> In part that assembly said: "We are one in acknowledging Him as our God and Saviour. We are divided from one another not only in matters of faith, order and tradition, but also by pride of nation, class and race. But Christ has made us His own, and He is not divided. In seeking Him we find one another. . . . As we are met here from many lands, we pray God to stir up His whole Church to make this gospel known to the whole world. . . ."

The ecumenical movement is not one movement. It is many movements. It is too early to know its final form or the extent of its usefulness in any particular form. Christians are finding more and more things they can do more effectively together. It won't do everything, but God can work mightily through it. With minds

and hearts open to the leading of God's Holy Spirit, let Christians join with Rufus Jones in saying, "We can no longer define the mission field in geographic terms . . . we meet our fellow Christians as fellow workers engaged in a common task."

IV. THE ECUMENICAL MOVEMENT: IN ACTION

By Dick Yeagley

ALTHOUGH the ecumenical movement is more than interdenominational cooperation on common concerns and the holding of meetings of those representing various communions, it does find practical expression in local Councils of Churches, state Councils, the National Council of Churches of Christ in the U.S.A., the World Council of Churches, and many subsidiary bodies. One of these groups is the Interseminary Movement, the effort to bring the spirit of the ecumenical movement into reality in the seminaries of our nation.

Thus, the Interseminary Committees on the 130 seminary campuses throughout the country (including an active group at Perkins) are concerned primarily with relating the life and thought of the student and the seminary community to the life and thought of the world Church. Interseminary Committees are the organizational expressions of that concern which seeks to keep a seminary from becoming introverted. A part of the National Council of Churches, the Interseminary Movement considers every student on these 130 campuses a part of the movement, and the local committees, consisting of students and faculty, are interested in relating every person in the seminary community to the inter-church thinking of our day and in enlarging the ecumenical concern in the seminary.

The Southwest Region of ISM, as do the other seven regions in the United States, has two conferences each school year, where seminarians of Methodist, Disciples, Assemblies of God, Baptist, Episcopal, Presbyterian, and other communions meet in face-to-face fellowship to discuss various themes relating to the matter of church unity. Recent conferences in the Southwest have been held on these themes: "The Nature and Function of the Ministry," "The Church and the Churches," "All One Body We" (the basis of unity), and "Christ, the Hope of the World." The latter, held recently at Brite College of the Bible, presented and discussed the topic and subtopics that the World Council of Churches will consider at Evanston this summer. Attendance at these conferences has been as high as 180 from the seven participating schools.

Besides giving theological students an ecumenical voice and deepening personal dedication, these conferences, along with other interseminary work, help to give students a vision of what the undivided Body of Christ might be. Through mutual wrestling with problems, we come to see that our brother ministers of other communions face many of the same problems we do. We come to see that all of these groups, including our own, have authentic places in the Body of Christ, yet none has a corner on Christian truth or churchmanship.

This phenomenon has been referred to as the "ecumenical conversion." This is that process whereby a man comes so to enlarge his vision and his loyalty that he includes all Christians as brothers in

Christ, and thus he determines to do all that he can to further the cause of church unity. This may be served by helping the people in his own congregation to broaden their perspective and thus be free from "denomi-nationalism"; it may be in his local ministerial alliance and council of churches where he can work on a deeper level of thought, prayer, study, and action, than merely having a union Thanksgiving service each year.

Specific things that are done at Perkins and on other seminary campuses include: serving as a sort of "liaison" between the seminary community and the National and World Councils of Churches; informing students of the conferences, study projects, action projects, and so on being carried out by the Interseminary Movement and other groups; being an organ by which, through contacts with other seminaries, our own group may be constructively self-critical in regard to its aims in theological education, its over-emphasis on program, its tendency toward denominational narrowness; stressing continually a deepened awareness and study of the Biblical doctrine of the Church as the theological basis for organizational manifestations of church unity; sponsoring monthly meetings on subjects of ecumenical concern; sponsoring special programs, such as the "Ecumenical Emphasis Week" held at Perkins last fall, and the "Evanston Preparation Week" held this spring; and sponsoring attendance at regional and national Interseminary conferences, such as that to be held on a national level this summer concurrently with the World Council Assembly in Evanston. National conferences are held every three years, so that each seminary generations has the opportunity of attending such a conference.

It is the hope of those active in the Interseminary Movement that they can point to areas in our lives and studies which need to be broadened, by confronting each student with the great fact of our time, the ecumenical movement. Every student should be aware of what God is doing in the world today in bringing His children closer together and healing the sinful divisions of the Body of Christ. This is what the ISM is trying to bring alive, as it brings to awareness on seminary campuses the ecumenical reformation of our time.

In the words of the statement of the purpose of the Interseminary Movement, it is a movement of students and faculty

— who believe in Jesus Christ as Savior and Lord;

— who, in institutions in the United States, are training for various aspects of the Christian ministry;

— who are dedicated to the ecumenical reformation, namely that fundamental reawakening among individuals, congregations, and confessions, which leads to the pursuit of the full mission of the Church of Jesus Christ in the entire world, and which seeks greater unity among Christians and churches in this world mission.

V. THE ECUMENICAL MOVEMENT: PROSPECTS OF EVANSTON

By Albert C. Outler

THE SECOND ASSEMBLY of the World Council of Churches will convene at Evanston — with two strikes against it. On the one hand, its theme has been developed in a perspective which is not only unfamiliar to millions of American Christians, but also ambiguous and unresolved in the minds of many contemporary Christian thinkers. There is a very real danger in *The Christian Century's* warning of "an elpidological fog-bank" closing in on Lake Michigan in August. Even though it is the sincere and serious concern of the Assembly's leadership that Evanston dramatize the Christian hope, one has to be a little fatuous not to fear that the Assembly will leave all too many Christians puzzling about it.

The second liability the Assembly must face is that two weeks is simply not long enough to produce a group mind or creative results from the six hundred official delegates from the churches, appointed as these have been, under the pressure of their official status, to be "representative" (i.e., immoderately cautious!). In the distracting spotlight which un-understanding American journalists will turn on the Assembly and in the confusing clamor which American isolationists will set up against the Assembly's politics and "doctrine," it is asking too much to expect or to plan for a miracle at Evanston — though we must certainly pray for one and rejoice if it is given!

One can predict in advance that the lines of cleavage at Evanston will follow three great *massifs* in the ecumenical movement itself. One line marks off the "Catholic bloc," which is composed of the Eastern Orthodox, the old Catholics, the Anglo-catholics—Christians whose church traditions reach *back of the Reformation* and focus in a heritage which has never been deeply affected by the evangelical motifs of the 16th century. The second will be what one might call "the Classical-Protestant bloc," which is composed of Christians whose churches have a continuous tradition derived from the Reformation and the doctrinal confessions of the 16th and 17th centuries. These will include most of the Lutheran groups and the Reformed churches of Europe. Up to now, these two "blocs" have dominated the modern ecumenical movement between them.

But there will be a third "bloc" at Evanston which is playing an increasingly important role in the recent evolution of the movement. This we may call the "Free-Church bloc." These are Christians whose churches have their origins or chief developments since the Reformation — and for the most part since the turn of the 19th century. This will include a majority of American Protestants and also most all of the so-called "younger churches." These three "blocs" will start apart at Evanston and end apart, despite earnest good-will and Christian benevolence toward each other, and despite "the ecumenical sadness" in which they will maintain their irreducible differences. In this and many other ways, they will demonstrate the decisive effects which differing traditions — and interpretations of

traditions — have on the ecumenical "potential" of devoted Christians who love unity and who would answer the prayer of our Lord, *ut omnes unum sint.*

At Evanston, eschatology and ethics will furnish the substance and the structure of the conference program. These are crucial themes — and desperately timely. Yet, at the same time, one can hardly affirm that they provide a familiar focus for ecumenical theologizing in our particular epoch of Christian thought. The difficulties which have already been encountered in developing the theme and the still far from satisfactory *Third Report of the Advisory Commission on the Theme of the Assembly,* illustrate two important points: first, here is a vast and radical doctrinal maze for Christians of great significance since it touches the most urgent and the most ultimate questions we can ask ourselves these days. But, secondly, you cannot force the process of Christian consensus any faster than its own natural pace without getting a theological product which is *not* an upwelling of the mind and heart of the church as a whole. It may be that the church as a whole expects too little from Evanston, but it also may be that the ecumenical statesmen have mapped out too much for the Assembly to accomplish successfully.

Despite all this, however, the assembly at Evanston will be a historic event in modern church history and it is bound to have profound consequences for subsequent thought and work throughout the whole of non-Roman Christendom. In the first place, the very fact of its meeting will be dramatic and momentous, for it will come at a time of almost unbearable stress and tension in the cold war and in the internal affairs of most of the nations of the world. The Assembly will be thus both a symbol and an actual instance of our Christian unity in Christ which is even now a reality and which sets the church apart from the tumult of the world. In the second place, the six ecumenical study commissions will be able to summarize the results of a tremendously complex and fruitful process of discussion and consultation over the past decade between Christian leaders all over the world. Faith and Order; Evangelism, the Church's neglected vocation; Social questions, the responsible society in a world perspective; International affairs, Christians in the struggle for world community; Intergroup relations, the Church amid racial and ethnic tensions; the Laity, the Christian in his vocation — all these comprise the fruitful problems which Christians can and must face, individually and together. Whatever the verdict on Evanston as a whole, the reports of the Commissions cannot fail to make a tremendous enrichment of the resources which all of us can use in our inevitable dealing with these inescapable "great issues." In the third place, it is both a hunch and a hope of mine that this Assembly will mark a new level of ecumenical maturity and a new shift in basic ecumenical strategy.

For the past fifty years, the ecumenical movement has been largely led by people who nourished the secret hope that Christian unity would come as other Christians came to discover the ecumenical reality — in *their tradition!* There is scarcely a single member-church of the World Council whose leaders do not think of it as "a bridge-church" and a possible "model" for "the coming great church" — although some are more certain of this than others! Moreover, the "Catholic" and "classical Protestant" leaders who have led the movement thus far have tended to lay more stress on *polity* than the free-church-

men — who have their own distinctive forms of intransigence!

This general strategy has served the movement very well up to now — but the situation has changed and ecumenical strategy must change with it, in at least two ways. First, all the member churches will have to take seriously the actuality of all the other member-churches, *as churches,* whether they are now prepared for inter-communion or not. This also means, conversely, that *no* member-church can expect to move into "the coming great church" without significant alteration of both its doctrine and form of church-order. All the churches are bridge-churches; no church is *the* bridge-church. Thus, *all* churches must change, somewhat and somehow, if all are to be one. It will be very hard for the "Catholics" to consent to this; it will, perhaps, be too easy for the "free churchmen." And the classical Protestants may persist in believing that if we can just get the *doctrinal* issues settled, questions of polity can then be managed easily enough. Yet, how is the ecumenical movement to go forward unless all its members *give into* and *give up* for it?

The second required change in strategy involves a greater recognition of the role and positive significance of Free-church Protestantism in any prospective Christian unity. This "part" of the ecumenical movement has taken some long strides forward in the last quarter-century and this has begun to register in the counsels and concerns of the movement. At Evanston this influence will be at a new high — in both the process and the outcome of the Assembly.

One's hope for Evanston will turn on what we demand of such an Assembly. For the impatient prophets of the gospel of "all or nothing" or for the half-hearted believers in Christian unity, for the *"denomi-nationalists,"* Evanston is going to provide an easy target and a powerful temptation to carp, "I told you so!" But for those who believe that John 17:20-21 is as fundamental as John 3:16, for those who recognize the Holy Spirit at work bringing Christians to consent through *faithful understanding* (and who know how tortuous the process is), for those who are loyal to their own traditions but are eager to share more fully in the wider and richer common tradition which subsumes all our separate traditions, Evanston will be another mile-post in the wilderness — for the churches in their hesitant pilgrimage toward the Promised Land.

DR. CARLYON TO RETIRE

It is difficult for us who find it not easy to keep up with the pace Dr. Carlyon sets for us to realize that he has reached the retirement age. We shall miss his graciousness, his co-operative attitude, his genuine love of that which is finest in all realms of life. We shall be the poorer because he will no longer be one of us. Many of you, our readers, will want to join us in the Perkins Community in wishing Dr. and Mrs. Carlyon a rewarding "retirement," though we know that retirement will only mean that he no longer teaches classes in the school. Our best wishes go with them!

QUADRANGLE NEWS

MINISTERS' WEEK, 1954

By JAMES T. CARLYON

IT IS GRATIFYING, year by year, to hear so many remark at the close of the first week of February, "This has been the best Ministers' Week yet." A great audience listened in hushed interest as Dr. Case concluded the series for 1954 with his marvelous sermon on Thursday morning. They went out quietly but deeply moved within, to remember for many a day the messages they had heard since Monday evening in McFarlin Auditorium.

The lecturers supplemented each other. Dr. John C. Bennett, the Fondren speaker, carried us all through the mazes of Church-State relationships so significant in our time. After many years of thinking and teaching in the field of Christian Ethics, he was ready to acquaint us with the intricacies of the problem, even as he sought to keep us steady in our judgments. His was no red flag waving, nor was he concerned to offer some thrilling and simple solution. Rather he was aware of the difficulties involved, and concerned to help us face the issues fully and seriously.

Many of us were cheered with his report on the Roman Catholic attitudes here. That great Church has no closed mind concerning its relationship to the American government. Even as the Church in France is a very different institution from that in Spain, so the Roman Catholic Church in the United States may work out different policies from those followed in other lands. In fact the very principle involved is under careful study by leaders in Catholicism.

We were reminded that "Separation of Church and State" may be an empty shibboleth, or it may be a most significant basis of operation. The separation may have great good for the churches as well as guarantee freedom of each institution to be itself. It can keep the minorities free and at the same time provide them protection from persecutions.

Professor Amos N. Wilder set himself to the most timely task of making men ready for the World Council Assembly to meet in this country in August. "Christ the Hope of the World" becomes a theme of complexity, instead of the simple Gospel pronouncement, when a multitude of denominational pleaders set their varying interpretations before our eyes. The series running just now in the Christian Century points up our problem. As some present the doctrine, there is hope for a few but doom for the great majority of men when the end of the age comes. But if the end does not come so soon, and if the earth is to continue for the aeons predicted by the scientist, is Jesus Christ adequate to the task of saving our world?

Dr. Wilder recognizes the eschatological element in the teachings of Jesus and sees the "end of the world pattern" as one of frameworks in which Jesus sat his doctrine of the Kingdom of God. But this may be a secondary rather than the primary pattern. The urgency of the Great Teacher may have been born of his sense

of the "supreme importance of the work" rather than of a hurried fear of the approaching end of all things. Men were to do away with their accumulations of wealth not because "no rich man can follow Jesus on the way to the Cross." The final challenge is that men shall "act worthily of those who are sons of the Father in Heaven." Jesus' was a balanced mind. He did not predict the future so much as see God's power as the decisive factor in history. Jesus could "announce the imminent end of the world, but live and teach as if it were going on." When published, the lectures will make a book that will be a real contribution. Some of us are hoping for its publication early enough to let us do some more thinking of the Kingdom under wise leadership.

Two of the lecturers appealed mainly to the more academic type of minister in attendance at the meetings. Not so with Dr. Case who was the preacher member of the team. From a great pulpit in the Methodist Church of Pasadena, California, he has gone rather recently to become the President of Methodism's oldest and largest university, Boston. He will make a notable president, but his friends are hoping he will never outgrow the preacher's habit. What stirring sermons he preached during this week!

Underneath all the messages was a well thought out philosophy, closely approaching that of Dr. E. S. Brightman of the same university. It is one of the virtues of Personalism that it holds men free from the existentialistic pessimism so widely prevalent today. But the philosopher was lost in the prophet. One felt as listeners to Amos and Hosea must have felt in the long ago. Here was a man for whom God was a living reality. His first topic, "No One Has All of God," reminded some hearers of the title of an English book, *Your God Is Too Small.* The "Recovery of Wonder" made many a man aware of the presence of God in the world of modern man's experience. One found it natural and compelling to worship and bow down. The climax was reached in the final sermon, "Beyond Death." Better Easter sermons will be preached by those who were stirred under another preacher's faith. The incident of the death and funeral of a son of the preacher will linger in the memory of most who heard the narrative. Perhaps more Christian funerals will close with the "Hallelujah Chorus" hereafter.

All in all it was a week of feasting of mind and heart, the sort of Ministers' Week which will make hungry spirits look forward to another such week in February of 1955.

What a week of happy social fellowship also! Almost everyone was sharing in a luncheon or a dinner party with old friends. Conference groups renewed their personal relations and planned for better days back home. Students in the Seminary met again the older leaders in the conference to which soon they will be returning. Ministers' Week must be something like Passover in ancient Judaism, when the crowds went up to Jerusalem. There was singing and happy rejoicing as old friends joined in a week they had come to reckon as indispensable.

The high point of the week came on Tuesday afternoon, when all regular programs were pushed aside to make room for the dedication of Selecman Hall. Leaders whom we delight to see and to honor massed for a proper and worthy service. Bishops A. Frank Smith, H. A. Boaz, Dana Dawson, William C. Martin, participated in the formal but most enjoyable program. Bishop Paul E. Martin, long-time personal friend and beloved

former pastor of the donors, was at his best in the very intimate and gracious message of dedication. We thought we knew Mr. and Mrs. J. J. Perkins before that day, but we discovered how little we really understood their deep devotion and their spiritual concern until their friend and interpreter had finished. We found ourselves praying, "God bless them richly and give them many happy days to enjoy the beautiful ministries that flow from their hearts." Dean Merrimon Cuninggim and Dean Emeritus E. B. Hawk joined with President Lee in representing the University in the memorable service of dedication.

In the honoring of Bishop Charles C. Selecman we all were honored. What a benediction to have Bishop and Mrs. Selecman living just across the street from the Perkins Quadrangle! The building not only honors a bishop of the Church, but recognizes the incalculable service rendered the University when he was the President of S.M.U. No honor which has come in his long and valued ministry was more proper or more appreciated than this permanent memorial on the campus he had loved so deeply.

What more shall I say? Mr. and Mrs. Perkins and Bishop and Mrs. Selecman represent also that large and deeply appreciated company who have vied with one another in building here a School which will be training "good ministers of Jesus Christ" long after we have passed to other scenes. Mrs. W. W. Fondren, Mr. Joe Bridwell, Mrs. M. B. Hughey, Mrs. George Peyton, the family of Mr. and Mrs. R. M. Jackson, were among the choice friends of S.M.U., and particularly the School of Theology, who were able to attend the week of lectures. These and the rest of our many supporters brought far more to the campus than we were able to give them. How rich the University is, in the generous friends who are counted in the thousands! May the God of all love and mercy bless them abundantly.

MRS. WARNICK HONORED

On December 9, 1953, Mrs. John Warnick, reference library at Bridwell Library, was honored on the completion of 35 years of service to the S.M.U. libraries. Besides letters of congratulations, red roses from the Bridwell staff, and other expressions of esteem, an article in the *Times Herald* on December 20 contained a tribute to her years of service. In this article, written by Decherd Turner, Bridwell Librarian and the *Times Herald* book editor, the following sentences occur:

> Quietly and unostentatiously she has helped students with papers at the eleventh hour, furnished a townswoman materials for radio addresses, verified a biblical reference for an attorney's office, ascertained the time that the sun rises on Easter morning, looked up the histories of innumerable churches planning celebrations, etc. She knows the book stock of Bridwell Library (about 50,000 volumes) intimately, and with an almost intuitive sense can ferret out the most obscure fact.

Friends of Mrs. Warnick over the years will be glad to join in this note of appreciation for the service which she has rendered to the School during this period, extending over most of the life of the University.

ALUMNI NEWS

ALUMNI OFFICERS

The annual Perkins Alumni Luncheon was held on Wednesday of Ministers' Week with Henry Bowdon, Sr., presiding. Attention was called to the fact that only 44 per cent of those who made pledges to the 1953 Alumni Homiletics Fund had paid their pledges. (Since that time an additional amount has been received to bring the total to around $2,800.) Payments may still be made to this fund, if they are designated for the 1953 Perkins Homiletics Fund and sent to the Alumni Office, George Bushong, Secretary. The 1954 campaign will get under way in late September.

Officers for the coming year were elected as follows:

President — Neull C. Crain, Oklahoma City, Oklahoma

Vice-President — Jake C. English, Springfield, Missouri

Secretary-Treasurer — Fred R. Harrison, Texarkana, Arkansas

Theology Chairman on Alumni Fund Council — Lewis N. Stuckey, Dallas, Texas

Representative on Alumni Association Board of Directors — J. Henry Bowdon, Sr., Alexandria, Louisiana

A meeting of these officers is planned for the early part of May.

ALUMNI NOTES

1921

Bishop William C. Martin, representing the National Council of Churches, has made a significant contribution to World Christianity by his tour of the Korean country and his visit to the soldiers who are stationed so far from home. His messages and his ministry will long be remembered with gratitude by civillians and soldiers alike.

1924

Gaston Foote was preacher at the Evangelistic Mission in Waco, at First Methodist Church, March 14-17, 1954. In return, the pastor of First Church, Dr. Alfred Brown, gave a week of service in Fort Worth, March 1-4.

1925

Bishop Paul E. Martin has been made chairman of the Trustees' Committee for the selection of a new President of the University to succeed *President Lee* (M.A. 1916). In recognition of his usefulness to the program of the University, the Board created a new position, that of Chancellor of the University, in which Dr. Lee may continue to serve.

1928

Warren Johnston is sufficiently recovered from his illness that he is now preaching each Sunday morning at the regular worship service. His associate, *James Christie* (B.D. 1948) speaks at the early morning service and conducts the evening program.

1930

Mrs. Leslie Johnson, nee *Lois Todd,* is assisting *Paul Cardwell* (1943) in the work of the Conference Board of Education of the North Texas Annual Con-

ference. Her home address is 3700 Purdue St., Dallas.

1931

A. H. Freeman has led First Church, Wichita Falls, Texas, in an $80,000 improvement program. The divided, or worship-centered, chancel, new stained glass windows, an enlarged organ, and hand-carved altar combine to make a lovely sanctuary even lovelier.

Walter N. Vernon, Jr., Administrative Associate in the Editorial Division, General Board of Education, Nashville, Tennessee, was elected in February as chairman for the coming year of the Editors' section of the Division of Christian Education, National Council of Churches. The section is made up of the editors of church school publications of the major denominations of the country.

1932

Marshall Rhew superintends a typical Texas district. Stamford District in the Northwest Texas Conference stretches out for 120 miles. From his home at Stamford, Mr. Rhew travels as far as 82 miles to care for a Quarterly Conference. He leads 29 preachers in their shepherding of 34 churches.

1933

Samuel Beecher Bennett, Chaplain with the rank of Commander, is now force chaplain for the Fleet Marine Force, Pacific, at Pearl Harbor. His wife and three children have joined him in Hawaii.

Nuell Crain, pastor of Wesley Methodist Church in Oklahoma City, has been made president of the Perkins School of Theology Alumni Association. He will be assisted by *J. C. English* as vice-president, and by *Fred R. Harrison* as secretary-treasurer. *Lewis Stuckey* is representative on the Alumni Council Fund. *J. Henry Bowden* takes his place on the Board of Directors of the SMU Association.

1935

Chaplain Rex S. Kendall (Lieutenant Colonel) has finished his advanced course at Fort Slocum, New York. His duty station is Fort Ord, California. His home residence is 137 Seventh Division Place, North Bayview Park, Monterey, Calif. The Kendalls have three children; Rexanne, Gary, and Don.

Lacy C. Standifer is chaplain at the State Hospital in Larned, Kansas. He is making it a teaching center for men interested in specializing in pastoral care. He would like S.M.U. to be represented in his student body. His special interest is "preventive ministry."

1936

Fred Edgar has been pastor of the South Methodist Church, Manchester, Connecticut, since 1948, where he may be addressed at 1204 Main St. Fred was for some time an Associate with Ralph Sockman in New York.

Wayne McClesky is completing five years at Baytown, Texas. A beautiful stone educational building now matches the parsonage which was awaiting the beginning of his pastorate. Money is now being raised for an adequate sanctuary to match the other structures.

Leon Mathis is pastor of St. John's Methodist Church in Baytown, Texas, (formerly known as Pelly). A lovely new parsonage was ready for his family in 1953. The sanctuary has been completed and now the educational building is under way.

1938

William E. Trice of University Methodist Church in Baton Rouge was the annual preacher at Perkins, in March, 1954, for the week of Holy Week Service

Preparation. He spoke three days in the chapel, at evening services, and before small discussion groups. His messages had been specially prepared for the task to be done, and the common consent was given to the judgment, "It was the best week we have had."

1939

C. C. Sessions lives at 308 South Lutterloh Street in Gatesville, Texas. His district includes four counties. There are only 26 churches in the whole area, averaging but 6½ churches per county.

1942

R. E. Matthews with his wife and the two children, Roger and Roberta, are happily placed in York, Nebraska. He reports one hundred new members in six months and a total membership of 1100, the largest single group in town.

1943

F. W. Marsh shared with a Roman Catholic priest the chairmanship of a citizens' committee in Port Arthur, Texas. They must attend the meetings of the new CIO Union which has replaced an older union charged with Communist sympathies.

James L. Stovall lives at 4265 Shelly Ave., Baton Rouge, where he pastors the North Baton Rouge Methodist Church. In three years the membership of the church has risen from 428 to 760. New property has been secured on which a brand new church building is to be erected.

Rudolph and *Myra Woodruff* are now in Baltimore, with their two children, Myra M. and Lucia. He writes that his work is purely administrative, somewhat like that of a District Superintendent. His address is Office of the Staff Chaplain, Headquarters ARDC, Post Office Box 1395, Baltimore 3, Maryland.

1946

Nick Kupferle has returned from two years of residence work at Drew Seminary, where he majored in Old Testament under Professor John Patterson. He has definitely decided on the pastorate in place of college work. His church is St. John's, Fort Worth, Texas (University at Hampton).

W. J. Williamson has a growing church in Teague, Texas, a town of 3000 population. The congregation is busy remodeling both the sanctuary and the educational building. Billy Tom is now six years old.

1947

H. A. Hanke is organizing a second Christmas Tour to the Holy Land. A company of teachers, mainly from Asbury College, combine to make it an educational pilgrimage. His address is Bible Lands Tours, Box 3, Wilmore, Kentucky.

1948

Calvin Froehner, Associate Minister at First Methodist Church, Dallas, was a recent speaker at the Chapel. In an interesting address, he urged ministers to be busy, "but busy about the right things."

Joseph H. Jones may be addressed at Sampson Air Base, Geneva, New York. After eleven months service as chaplain in Korea, he is happy to be back in the U.S.A.

Neil McFarland is concluding his work for the doctorate at Union Theological Seminary. During his five years in the east he has been pastor of the Goodsell Methodist Church in Brooklyn. His thesis subject is "Theories of the Social Origins of Religion."

1950

Arthur O. Ackenbom keeps the Perkins faculty aware of his activities by sharing

his church paper, *Quindaro Methodist News.* The last issue to arrive announced the coming of F. Olin Stockwell with his story of the Chinese concentration camp. Dr. Stockwell had been his boyhood pastor, in the only pastorate the missionary had known in the States. Bishop Dana Dawson was scheduled to preach the Anniversary Sermon for the Quindaro church.

Mr. and Mrs. John W. Cason have shared honors and tasks for some years. They were honor graduates of Rice Institute, fellow students and alumni of Perkins School of Theology. And now they toil together in Liberia, where *Walter* teaches in a theological school. *Maidel* works in the Methodist elementary school at Gbarnga. Both are currently busy learning a strange language. They are supported by the Texas Conference Board of Missions.

Stephen Phillips, pastor of the Methodist Church in Collinsville, Illinois (just out of East St. Louis) is a member of the Southern Illinois Conference. His church numbers 535 in a city of 12,000. He visited the campus recently to check on the three students from his conference now attending S.M.U. He wants them back in Illinois.

1952

Chaplain (First Lieutenant) Charles L. Fromer is with the 16th Armored Engineer Battalion, Fort Hood, Texas. His duties include Sunday services, character guidance lectures, counseling, the care of a Boy Scout Troop of 125 boys, besides the ordinary tasks of a battalion chaplain.

David Hankins, Jr., has put Jackson Street Church on the map of Magnolia, Arkansas. He believes in printer's ink and keeps his people well informed. The family recently moved into a brand new parsonage, with room to spare. Dr. John Hicks was a Bible lecturer at the church in March.

Dwight L. Kintner and his wife were commissioned January 22, 1954, to be missionaries of the Methodist Church. They shared the experience with 51 women and men setting out for the distant places of the earth in the name of Jesus Christ. The ceremony took place at Buck Hill Falls, Pa.

H. T. Maclin has gone from Dallas, via Yale University, to Brussels, Belgium, en route to the Congo, for missionary work in the Dark Continent. Several of the Methodist Churches in Dallas have pledged $75.00 per month each for his support.

BOOK REVIEWS

FRED D. GEALY, *Editor*

RURAL CHURCH ADMINISTRATION

By Rockwell C. Smith. Nashville: Abingdon-Cokesbury Press, 1953. 176 pp. $2.00.

In *Rural Church Administration* Dr. Smith presents in the first chapter the need for such a book. In a rapid and concise manner he presents some of the fundamental concepts of rural and urban society. No technical terms are used, for the book has not been prepared for trained sociologists. Yet basic sociological principles are discussed, thus laying a sound foundation for the remainder of the book.

It is pointed out by the author that "The majority of rural churches, whether in town or open country, are one-room structures." These churches must share, in most cases, a non-resident pastor with other congregations. It means the spreading of a minister's efforts over too wide an area. "Obviously without the advantage of direct and continually recurring contacts with his people to help him, he must develop a quality of statesmanlike understanding and leadership if he is to do anything more than maintain a precarious ecclesiastical status quo. The more than one third of Americans who are rural must find their religious salvation in and through a pastoral leadership like this." Dr. Smith states further, "Continued neglect of an adequate ministry to our rural people will lead to a more pagan America twenty-five years from now however effective the work we do in the cities may be. Hence a book on rural church administration."

The section on "The Town and Country Minister" makes a strong plea for a better trained minister with more adequate support, housing, and other financial considerations. "Actually he (the rural pastor) needs more and better training since he is much more on his own than the urban pastor. Furthermore, in many rural churches he will face Sunday after Sunday a congregation in which numbers of the adults are college graduates."

The book presents eighteen topics in the field of church administration with the special focal point on the town and country church. It has hundreds of practical and very important points which may prove a guide to success in the rural pastorate. Topics under consideration are: The Uniqueness of the Town and Country Church, The Town and Country Minister, The Minister's Schedule, The Parish Structure, The Parish Program, Planning the Parish Budget, Spreading the Parish News, Housing the Church, Principles and Pattern in Parish Worship, Rites in Church Worship, The Pastor's Ministry in the Home, The Pastor's Ministry to the Sick, The Pastor's Ministry to the Bereaved, The Pastor's Ministry as Counselor, Church Administration as a Christian Experience. MARVIN T. JUDY

KEEP YOUR VOICE HEALTHY

By Friedrich S. Brodnitz. New York: Harper and Brothers, 1953. 234 pp. $3.50.

DEVELOPING YOUR SPEAKING VOICE

By Harrison M. Karr. New York: Harper and Brothers, 1953. 506 pp. $5.00.

These two books are of interest to the minister because of their practical approach to the use and problems of the voice. The first of these books is written by a medical doctor who received his training as an ear, nose, and throat specialist at the University Hospital in Berlin. Dr. Brodnitz has practiced as a specialist for voice and speech disturbances since 1928. He has practiced in New York City since 1938. The publishers believe the book is a guide to the pre-

vention, treatment, and understanding of voice difficulties, and that it is the first such book written for the general public as well as for those who use the speaking or singing voice professionally.

Developing Your Speaking Voice is written by a teacher of speech, and stresses exercises and self-helps for voice development. Emphasis in the book is on the development of a pleasing voice for ordinary life situations as well as for platform appearances. The principles, exercises, and practice selections in the book represent a sound philosophy of vocal development and are the result of many years of teaching. Dr. Karr is associate Professor of Speech at the University of California where he has taught since 1929.

No minister is a worthwhile preacher because of his voice alone, but an unnecessarily large number of preachers are discovering each year that without a voice they cannot preach at all. Abuse and misuse of the voice can be avoided by the application of the principles in these books. The human voice is capable of being the most sensitive of all musical instruments. It possesses inherently greater power for moving human beings toward good or evil, than any other single instrument of our day. Need one say more to men who depend on their voices for the propagation of their faith? THOMAS H. MARSH

CHRISTIAN WORSHIP: A SERVICE BOOK

Edited by G. Edwin Osborn. St. Louis: Christian Board of Publication, 1953. xvi + 598 pp.

One is tempted to use this opportunity to comment on the "return to worship" which we are privileged to observe in the non-liturgical churches today. Space forbids this. (It is hoped that a future edition of the JOURNAL can be devoted to this "growing edge" of the Church.) Thus we can only commend this excellent collection of prayers, litanies, and other materials suitable for use in public worship by those who prefer not to follow the historical liturgical forms.

It is significant that this volume has been published under the sponsorship of the Local Church Life Commission of the Home and State Missions Planning Council of the Disciples of Christ. Its forms, of course, are not obligatory for Disciples' churches. Yet it ought to make a signal contribution to the churches of this fellowship. Further, it can be of great help to Methodists who prefer variety of expression to the historic liturgy.

Its arrangement seems superior to the Methodist *Book of Worship*. One feature that far surpasses that book is the section of litanies. Many other features make the volume perhaps the richest source of contemporary worship material available.

HOWARD GRIMES

WHOM GOD HATH JOINED

By David R. Mace. Philadelphia: The Westminster Press, 1953. 93 pp. $1.50.

This book is another of the excellent Westminster Pastoral Aid Books. It is directed toward those who have just been married. Although it is written to be used for daily devotions over a four-weeks' period, it may also be read otherwise. Each day's "devotional" is sufficiently adequate to act as a short section of a longer chapter.

The comments are distinctly Christian in emphasis, with many common marriage problems discussed in the light of the Christian faith. It deals with sex adjustments briefly but with surprising adequacy. Since it can be of much help to young couples, it is hoped that Westminster Press will reprint it in a paper-back edition selling for $1.00 or less. This will make possible its wider use with those for whom ministers perform marriage ceremonies. I should certainly want to use it in this manner were I in the pastorate.

HOWARD GRIMES

CHRISTIAN TEACHING IN THE CHURCHES

By John Q. Schisler. New York and Nashville: Abingdon Press, 1954. 173 pp. $2.50.

The reviewing of this book gives one a chance to express his appreciation for the

service of its author, John Q. Schisler, to the cause of Christian education in The Methodist Church. He has been responsible more than any other person for guiding the destiny of Methodist Christian education since unification, having served as executive secretary of the Division of the Local Church of the Board of Education since 1940. Previous to that time he had served in various capacities in the southern church. Through his effective and dedicated leadership, the adjustments between the three former branches of Methodism were made with surprising ease, and the educational enterprise of Methodism as it affects the local church has gone forward with effective results. It is good to have this statement from Dr. Schisler concerning the work so close to his heart.

Dr. Schisler's book, written from the perspective of modified "progressive" education and a liberal-conservative theological perspective, will be understandable to laymen, and at the same time will suggest new insights to ministers and religious educators. The subjects treated include objectives of Christian education; work with children, youth, and adults; the organization of the church school; the relationship between pastor and church school superintendent; evangelism and Christian education; and public education and religion.

HOWARD GRIMES

MAN'S NEED AND GOD'S ACTION

By Ruel L. Howe. Greenwich, Connecticut: The Seabury Press, 1953. xiii + 159 pp. $2.50.

This book is partly a result of the rethinking of Christian education which the Episcopal Church has been doing during the last few years, and although it is somewhat oriented toward that branch of the Church, most of its insights are applicable to all churches. It is especially significant because it presents some of the insights which are emerging out of the conversations taking place between those who appreciate both the values of life-centered teaching and those of present day theological thinking. Howe's point of view is not unlike that of Randolph C. Miller, himself an Episcopalian and also active in the developing of the new Episcopal curriculum.

Howe's emphasis, like Miller's, is on *relationships*. Human relationships may point to, though not duplicate, human-divine relationships. Man's love, acceptance, and discipline of his fellows (as parents, teachers, preachers, friends) point to the acceptance, love, and discipline which come from God. Every person is confronted with many "thou's" (Howe cites Martin Buber directly), and these "thou's" are always in danger of usurping God as the eternal Thou. Yet it is through these personal relationships (which make up community) that effective teaching takes place. Education thus is not primarily transmissive, though it involves transmission; rather, its purpose is to foster a response to God. We must always be aware of man's need, yet remember that ultimately it is God's action, not ours, which must answer that need.

HOWARD GRIMES

THE BOOK THAT IS ALIVE

Studies in Old Testament Life and Thought as Set Forth by the Hebrew Sages. By John Paterson. New York: Charles Scribner's Sons, 1954. 196 pp. $3.50.

Professor Paterson's sub-title corrects the impression that will doubtless be conveyed by the title proper; his book is about the Hebrew Wisdom movement. The first two chapters and the concluding one, however, belong to the more general theme. Also they contain, Chapter II in particular, some of the finest writing in the book, a point that deserves remark, for it is strange to find this former Scots preacher commonly employing American colloquialisms, "getting down to brass tacks," and the like.

Those who wish an effective statement of generally held views of Hebrew "wisdom" and the Wisdom books cannot do better than accept Paterson's guidance — and good surveys of this neglected area are rare. But perhaps it is less than accurate to refer to his interpretation of Ecclesiastes in such

terms; for there is at present no "generally held" view of it. Instead opinions diverge as widely as the two extremes. Happily Paterson has followed another Scotsman, the late D. B. Macdonald, and finds the worth and significance of the book in its frank skepticism. A similar departure from beaten paths is manifest in his claim that the author of Job teaches survival beyond death. This is heresy! But, thank God, it is correct heresy. Moments such as this suggest that the excellences of the book might have been greater if only Paterson had been bold to regard scholarly opinion as that and nothing more: informed opinion, it is to be hoped, but still only opinion.

When will students of the Book of Job come to recognize that in piously finding its answer and solution in the Yahweh speeches they are at the same time declaring the friends victors in the debate? These final chapters merely reiterate—in glorious poetry at times, it is true—what the friends have stubbornly repeated throughout the argument—God is great, and man should ask no questions. All the fine meanings which Paterson deduces from them can with the same measure of validity be found in the first speech of Eliphaz. But there is still worse consequence of this course. If its exponents will only take the next logical step, they will conclude that the author, one of the most profound minds in the entire Old Testament, wrote all this superb classic "with his tongue in his cheek," slyly amusing himself with readers who would not see how he was really telling them he didn't know a thing in the world about his great theme. Happily this is *not* his meaning. But it is inescapable for those who attribute the Yahweh speeches to him.

One of the valuable features of Paterson's work is his fine appreciation of the maxims in the Book of Proverbs. But it is astonishing to have him pay scant regard to chapters 1-9; it lacks "the speculative element," so he says, which did not appear until "the Hebrew genius was crossed with the Greek" and issued "in such a mongrel work as Ecclesiastes." Instead, "wisdom meant sagacity and common sense which enables man to live a happy and prosperous life" (p. 51). This is to confess a complete failure to understand the nature of Oriental wisdom, and that of Israel in particular. Further, Prov. 8 contains "speculative thought" just as truly as anything in Ecclesiastes. Paterson has throughout confused form of expression with content of thought. However, in all this he is following the general hue and cry. We still stand in dire need of an adequate exposition of the essential nature of Israel's wisdom.

One of the most unhappy features of the book is its sectarian bias. As a Christian preacher, writing for Christians, Professor Paterson will naturally be expected to treat of the supremacy of New Testament revelation. But the Christian scholar of the Old Testament carries a heavy responsibility to see clearly and to speak fairly. No one may deny that between Jeremiah's curses on his enemies, for example, and the Sermon on the Mount there is a wide gulf. But it is a gulf that was crossed by *Jewish* revelation! We Christians may take little credit for it; it was all done before the Church, as we know it, had begun. It is strange, and painful, to have Paterson reversing the very words of another Scotsman, the great A. B. Davidson, and saying, "Without the New Testament the Old would be but a shapeless torso" (p. 23). Still worse he goes on: "ending in the sterilities of the Talmud." Those are words that ought never to have been written. They shame the name Christian; they confess a complete failure to understand; they are false in fact and in inference.

William A. Irwin

Jewish Symbols in the Greco-Roman Period

By Erwin R. Goodenough. Bollingen Series XXXVII. New York: Pantheon Books, 1953. 3 volumes, boxed. $25.00.

At first glance these superb volumes appear to be an archeological study dealing with Greco-Roman Judaism. Volume One

deals with the archeological evidence from Palestine, Volume Two with that from the Diaspora, and the third volume is made up of the illustrations for the first two. Several more volumes are promised, to present working hypotheses concerning the kind of Judaism which utilized the symbols — many pagan — found on the monuments and a methodology for interpreting this material; to discuss the meaning of strictly Jewish symbols, the three food symbols (fish, bread, and wine — a volume the reviewer is impatient to see), borrowed pagan symbols, and a presentation of Biblical illustrations such as those found at Dura.

But the inquiry is far from being one by and for archeological specialists. Indeed, if Professor Goodenough comes through with what these volumes promise, we may have here a work of epoch-making proportions. I can scarcely do better than to quote briefly from his preface.

> Little as it was anticipated at the beginning, I have slowly been forced to suspect that the spiritual history of the development of Western man cannot be written as a series of disjunctive essays on the religion of each successive people and civilization, from Babylonia and Egypt to the present. Rather, it must be seen to be a continuous adoption of certain basic symbols.
>
> Why such symbols are important men have explained from age to age in terms of the science of each age, whether that science was primitive (or developed) mythology, astrology, or the queen of sciences, scholastic theology. The evidence has forced the conclusion that the modern age cannot live without the old symbols and what they have brought to man; it can as little accept their old explanations. The "warfare of science and religion" is simply the attack of a new civilization with its new science not upon the old symbols but upon the old explanations of their value, that is, upon the old sciences. If this is true, it is for us to try to understand the values of these old symbols in terms meaningful to modern man, so that we can begin the basic task of expressing their values to the new age.

If this is not an exciting and important area for study and discussion, I do not know what might be. We shall look forward anxiously to the succeeding volumes of the series. We are indebted to the Bollingen Foundation for an important and beautifully-printed set of books at a reasonable price.

EDWARD C. HOBBS

THE FORMATION OF THE NEW TESTAMENT

By H. F. D. Sparks. New York: Philosophical Library, 1953. 172 pp. $3.00.

Although it bears the same title as a book on canon by Edgar Goodspeed, this slim volume deals with another subject — that usually called "Introduction." It is designed for the beginner, and its size and plan suggest that such an audience was kept in mind throughout. It begins with "The Primitive Church and Its Gospel"—certainly the proper starting-point in the light of recent study of the New Testament and the development of early Christianity — and moves through Paul's epistles, the gospels, Acts, the General Epistles, and Revelation; and concludes with a short chapter on canon.

The attitude toward most critical problems is typically British-conservative. Mark was written by Mark the interpreter of Peter; Luke — Acts was written by the companion of Paul; John was written by "another John" — a makeshift which by now is venerable; James was written by the Lord's brother (though he is not dogmatic — there is merely no "insuperable barrier" to this view); I Peter was written by Peter and Silas (if we deny this, he argues, "we can do nothing else but guess" — which is true, but this is the only avenue open to us in most early Christian and Hebrew literature); and — believe it or not

— Jude was written by ("the scales incline slightly in favor of") a brother of Jesus! However, he concedes that Ephesians was likely not written by Paul; and the Pastorals are second-century, though he holds to the "Pauline fragment" theory.

All in all, a book well put together and containing a great deal of information for its size — but scarcely needed.

EDWARD C. HOBBS

THE ROOT OF THE VINE

Essays in Biblical Theology. By Anton Fridrichsen and other members of Uppsala University. New York: Philosophical Library, 1953. 160 pp. $4.75.

This is a collection of seven excellent essays produced by Swedish scholars at Uppsala. The exegetical method is one which is probably not too well known in this country — typology, but not that allegorical interpretation which paraded under the name for too long. Instead, this is an exegesis which rests squarely on the history of the events of the Biblical narrative, and on the "literal sense" of the Biblical literature which interprets these events. Perhaps the basic reason for use of the method is that the New Testament writers themselves commonly understood the Old Testament in its relation to the events they were interpreting in a typological manner. Hence, to understand Paul, it is necessary to understand how he read the Old Testament and its events.

The essays are: The Theology of Creation in the Old and New Testaments; The Idea of God's People in the Bible; Jesus, St. John and St. Paul; The Called and the Chosen: An Essay on Election; The New Exodus of Salvation according to St. Paul; The Ministry in the New Testament; and a Synopsis of Early Christian Preaching.

The price is ridiculously high, but the book is worth owning.Readers of the volume will be sorry to learn that Professor Fridrichsen died last November.

EDWARD C. HOBBS

PREACHING THE GOSPEL OF THE RESURRECTION

By D. T. Niles. Philadelphia: Westminster Press, 1954. 93 pp. $2.00.

The author of this little volume of four lectures (very much like sermons) is a Methodist minister in Ceylon and an officer of the World Council of Churches. But these are incidental descriptions of him; more important is that he is one whose death God's love has encompassed and who comes to his death in meeting God, one who has been loved by God in Jesus Christ. And he is anxious to talk about it, to proclaim it from the housetops. D. T. Niles would be an excellent choice if Ceylon decided to send a missionary to the U.S.A.

He has spoken honestly of death, and therefore can honestly give the Christian Word in the face of death — something which is seldom done in this day of sham, wherein we try to make the dead appear alive, try to pretend that death is not real, and vainly imagine that the gospel tells us we have an immortal "stuff" in us which death cannot conquer. Niles is no such idle dreamer; he knows that death is real, and that there is no conquest of death outside of Jesus Christ's death and resurrection. And he knows that only men who have been raised up to new life can preach resurrection and life; others will have to hope desperately that they are immortal souls, that death is not real, and that we need not be raised up because we shall not die.

This is a superb volume, worth reading many times, perhaps even aloud before a congregation for whom death has become real.

EDWARD C. HOBBS

THE UNIVERSAL GOD

Edited by Carl Hermann Voss. New York: World Publishing Co., 1953. $5.00.

What is a good anthology? Preachers as practical men are inclined to say, One that is useful, that furnishes good illustrations for various subjects. We need to season our

speech with the thoughts of great minds, not merely for the purpose of showing that we are well read but to deepen and enliven our own comments with the insights of masters of language who say what we want to say, but more pertinently and pithily.

According to this definition, *The Universal God* is an excellent collection on the subject to which it limits itself. It is "An Interfaith Anthology of Man's Search for God," as that search is reflected in the writings of East and West, Catholic, Protestant and Jew, and the proponents of others of the world's high religions. Even the semi-religious aspirations of a secular society are represented. Dr. Carl Hermann Voss, the Editor, has organized his material well, not in chronological or cultural groupings but according to the various aspects of man's aspiration for God. These subject-matter headings run all the way from "In the Beginning" through "The Lord, our God, is one God" and "The One Remains, the Many Change and Pass," to the final section, "And to Enjoy Him Forever." Poetry and prose, the various selections constitute a rich, well-ordered garden in which the preacher can pick and choose among the flowers which suit his fancy. The cheap and commonplace are absent; the apt and unusual are everywhere at hand.

But what is a good anthology? Surely it is something more than a ready reference work. It should be not only a source for sermon illustration, but also a resource for the refreshment of one's own spirit. It should be a companion not alone on Saturday night, when the sudden realization dawns that next morning's point two has got to be strengthened, but on other nights, when the continual realization of one's need for strength drives him, first, to the Bible, and then to the thoughts of sensitive men in all ages and cultures.

Here, particularly, *The Universal God* qualifies. This book is not "a capsule dose of theism to be swallowed on the run," for the poems are not jingle, the prose is not pap. Rather, here is meaty food for careful thought, a little at a time, on "the eternal quest in which all men are brothers." The book abounds in sensitive insight as well as felicitous expression; and though no one theology is uppermost, the various points of view "reaffirm the essential unity of us all in our search for spiritual certitude." Because this is more than a handy manual for the minister, it is a book that deserves to be treasured in the small company of writings that continually speak to one's own condition.

MERRIMON CUNINGGIM

THE HOUSEHOLD OF GOD

By Lesslie Newbigin. New York: The Friendship Press, 1953. 178 pp. $2.75.

Here is a timely book, written by a man with unusual talents. It should prepare many of us for the Assembly of the World Council in August, 1954, at Evanston. The author writes out of his relation and experience in the Church of South India, of which he is a bishop. Formerly a Presbyterian minister, he came with his denomination into a fellowship composed of Anglicans, British Methodists, Presbyterians, Reformed, and Congregationalists. The last three had already joined British and American bodies in the "South India United Church" before the larger union of 1947.

The concern of the book is with the nature of the Church. Bishop Newbigin finds some good in each of the major theories as to the Church, but finds also some glaring weaknesses in each of the former concepts of the Church. The Protestant position that the Church is "a congregation of the faithful" fails in keeping alive the "sense of the unity and the continuity of the Church as one people of God in all ages and all places. The *Catholic* doctrine of the Church mistakenly identifies the Church with the Kingdom of God and overlooks her sinfulness. "She who is essentially one is divided; she who is essentially holy is unclean; she who is essentially apostolic forgets her missionary task." These two historic groups must make room for the Pentecostal doctrine of the Church as "the community of the

Holy Spirit." The sects must also learn of both Protestants and Catholics.

Since "the Church can never be defined in terms of what it now is" we must all be ready to learn the larger meaning of the Church. The mission fields of the several churches have much to teach and may show the way to the living Church, which is the Church of God.

J. T. Carlyon

The Great Tradition of the American Churches

By Winthrop S. Hudson. New York: Harper Brothers, 1953. 282 pp. $3.75.

The "Great Tradition" of which Dr. Hudson writes is the separation of Church and State. The author is professor of the History of Christianity in the Colgate-Rochester Divinity School, associated with the American Baptist Convention. He speaks a good word for the emphasis of Baptists throughout our American history.

Dr. Hudson fears that we have come upon difficult days for the Christian religion. Churches have ceased to stress their separation from the society in which they function. Their primary weakness is the failure to practice self-discipline. Christians look too much like fellow Americans who may not be Christian at all. There ought to be a marked distinction between churchmen and outsiders.

The immediate threat to our Christianity is thought to be the Ecumenical movement. The necessary reconstruction of church life is retarded by "the popular cry for Christian unity as a means of restoring power, prestige, and influence to the Christian cause. "The popular demand for unity is largely based on the assumption that the indifference with which the pronouncements of the churches are treated springs from the fact that the churches are divided, that bigness has virtue and power of its own, and that there is no hope for successful resistance to the forces of secularism unless the churches can speak with one voice." The National Council of Churches is feared lost lest it divide laymen from the clergy and thus bring about more division than cooperation. God, rather than some fancied good in church unity, must be kept at the center of the life of the churches.

Dr. Hudson closes a chapter on "Princes of the Pulpit" with the sad plaint that Beecher, Brooks, George A. Gordon and other preachers of the "New Theology" had left a Church scarcely discernible within a secular society. In reaction from all of it the Church of tomorrow must preach orthodox pessimism about our contemporary world.

J. T. Carlyon

The Way, The Truth, and the Life

By J. R. Macphail. New York: Oxford University Press, 1954. 208 pp. $3.50.

A Professor of English in a South India college sets himself to the task of providing a long-needed book of Christian Doctrine for laymen. He seeks to make the common faith clear and attractive to women and men who find themselves somewhat hazy in their thinking about the Christian faith. He states in the Introduction, "Believer and unbeliever should test whether they are sure what it is they are committed to or against." There is no doubt where this stalwart Presbyterian Churchman stands; he is a committed Christian. "As a beginning I will say that I don't think a religion worth discussing unless it has room for miracles and for prayer."

Each chapter starts with a long Scripture reading to make sure that the doctrine is well founded. The first chapter is entitled "God: the Creation" and properly is based on Genesis 1:1-2:3. "And if we want to know God, one of the things we must do, as well as seeking and thinking, is to listen." Three approaches to God are recommended: humility, obedience, and wholeheartedness. Instead of seeking to unravel the mystery of the Trinity, Mr. MacPhail says in utter simplicity, "God makes us, then mends us, and then explains to us

what he is doing, so that we become actors instead of puppets."

The practical interest is manifest in a simple definition of faith. "To have faith in Jesus means first of all to accept as good, absolutely and beyond all comparison, the kind of life that he lived, and the mind or spirit revealed in his words and deeds; and therefore to desire with all one's heart to live, in the different setting of our world today, just such a life, animated by the same spirit."

It is delightfully written and will reward any devout layman who is looking for a book which will feed his soul.

J. T. Carlyon

Alfred North Whitehead

An Anthology. Selected by F. S. C. Northrop and Mason W. Gross. New York: Macmillan, 1953. 928 pp. $12.50.

In witnessing to the gospel, Christians have usually found it necessary to interpret its meaning and its bearing on all of life in terms of some philosophical structure. Such explanation goes under the name of "theology"; and inasmuch as philosophies come and go, it would appear likely that the work of theology is often one of retranslation or restatement in terms of a new structure. It is easy, of course, to become confused in our loyalty, and suppose that our devotion to the gospel requires devotion to the philosophical structure in terms of which we interpret it. Indeed, a great deal of theological strife in the past is due to just this confusion (and likewise perhaps some of that which is going on today). Nevertheless, for whatever reason, philosophies seem to outlive their usefulness, and it is likely that theologies based on them will do likewise. The gospel does not change; the languages into which it is translated do. The gospel does not change; the philosophies into which it is translated do.

Today we are living in a time of collapse of old ways, old values, old systems; and philosophy is not exempt. Efforts at theological restatement have been going on for a generation in a radical way; and the end is not yet. In the search for a contemporary language in which to state our proclamation of good news, it would be folly to overlook one of the outstanding philosophers of recent times — Alfred North Whitehead.

Whitehead is often looked on as incomprehensible — but no wonder! Too often people have gone to his writings looking for new answers to some old, worn-out questions; they have wished for a twentieth-century answer to a thirteenth — or eighteenth-century question. This will not do at all; for the questions have been altered. And it could scarcely be expected to be otherwise, for it is a characteristic of an age of collapse and revolution (and new beginnings?) that the old questions are seen to be of no more value — new questions appear, and with them new answers. Few today would care to discuss the number of angels who might dance comfortably on the head (or point) of a pin, but many of our problems are on the same order. We ask what the gospel has to say about X, not bothering to see whether X is a matter of concern to anyone. Whitehead is one of those who are talking about the things which *are* of concern to men today. So it might be very important that we understand him, in order to preach the gospel in a way that means something to men today — little use to preach it with perfect relevance for men of the second or thirteenth or eighteenth or nineteenth century, if men today have other concerns! If we are called to preach in Japan, surely we should learn to speak Japanese; since we are called to preach in the twentieth century, why not learn to speak twentieth century?

The collection is an excellent one, and is heartily recommended for purchase, despite a stiff price. Dr. Gross has written helpful brief introductions, and a note on Whitehead's terminology which has the great virtue of using Whitehead's own language and definitions.

Edward C. Hobbs

LIBRARY OF CHRISTIAN CLASSICS

Vol. VI. Augustine: Earlier writings. Edited by J. H. S. Burleigh. Philadelphia: Westminster Press, 1953. 413 pp. $5.00.

This is the first to be published of the three volumes devoted to Augustine in this distinguished series. With the exception of *The Nature of the Good,* written in 404, and *To Simplician — on Various Questions, Book I,* written after Augustine became bishop, all the writings included are taken from the period between his conversion, 386, and 395-396, the time of his elevation to the See of Hippo. The titles are *The Sololoquies, The Teacher* — treating the questions, How is knowledge of the truth attained? How are ideas communicated? What part does teaching play in the process of learning?; *On Free Will* — treating the problem of the nature and origin of evil; *Of True Religion, The Usefulness of Belief* — considering the relation of faith and reason; and *Faith and the Creed* — an exposition of the Creed, article by article. Augustine, too, wrote on controversial issues; and what issues!

The editor prefaces each treatise with Augustine's own review of it, taken from his *Retractions,* and also with an introduction of his own.

It is impossible not to quote part of Burleigh's translation of the invocation in *Soliloquies,* I,i,3: "... from whom to be turned is to fall; to whom to be turned is to rise; in whom to abide is to stand fast; from whom to depart is to die; to whom to return is to revive; in whom to dwell is to live; whom no man loses unless he be deceived; whom no man seeks unless he has been admonished; whom no man finds unless he has been purified; whom to abandon is to perish; to reach out to whom is to love; to see whom is true possession."

This great mind still furnishes us with heat and light.

FRED D. GEALY

Vol. XIV. Advocates of Reform. Edited by Matthew Spinka. Philadelphia: Westminster Press, 1953. $5.00.

This fourteenth volume of the Library of Christian Classics is a splendid collection of those source materials which in the pre-Reformation period did so much to lay the groundwork of Protestantism. Although the selections cover a wide range, from Wyclif to Erasmus, the reader feels a sense of unity, for all the writings whether on simony or the authority of a council form a series of oblique attacks on the scholasticism which climaxed in Aquinas. Critical reaction to Aquinas' system was virtually inevitable, especially when the scholasticism of Aquinas was used to undergird an increasingly corrupt ecclesiasticism.

These reactions were expressed theologically by Duns Scotus and William of Ockham, who are not treated in this volume; morally by men such as Wyclif, Hus, and Erasmus, who demanded clerical seriousness; and institutionally by the conciliarists who advocated a check on the papacy. This is only generally true, for few important thinkers can be departmentalized. One immediately recognizes, for example, in Wyclif's *On the Pastoral Office* a passionate appeal for moral reform similar to Luther's 1520 appeal to the German nobility, and a development of the Lord's Supper in *On the Eucharist* similar to Calvin's spiritual views of the Eucharist. These are more than just a demand for morality. Likewise in the letter of Henry of Langenstein, who favors council over pope in order to wipe out the ignominy of the Avignonese papacy (1309-1377), one sees far-reaching appeals to Scripture and to the conciliar principle of representative government.

The introductory essays by Matthew Spinka are excellently done. Without them the general reader would be confronted with a hodge-podge, but with these bold sketches of the historical circumstances the general reader is able to grasp the most important aspects of two hundred years of pre-Reformation thought and action. Editor Spinka does a good job in pointing out the importance of Henry of Langenstein's letter which was later used by Peter d'Ailly, John Gerson, and Dietrich of Niem. He is not

very successful, however, in trying to show that Hussitism was as much a national movement as an influence of Wyclif.

The volume centers around John Wyclif, John Hus, Desiderius Erasmus, and a group of Conciliarists including Henry of Langenstein, John Gerson, Dietrich of Niem, and John Major. Unfortunately the selections are not of the same quality. Wyclif provides slow, cumbersome reading, whether because of the original Latin or because of the translation or both, it would be hard to say. On the other hand the *Enchiridion* of Erasmus reads beautifully, and as the word suggests this is both a handbook of belief and a dagger. It is full of exquisite wit, sarcasm, satire, ridicule, and innuendo, but it is at the same time a superb presentation of the Logos rationalism which undergirded Erasmus' religious thought.

If the volume had included nothing more than Erasmus' *Enchiridion* which has hitherto simply been paraphrased in translation, and Hus' essay *On Simony* which has not previously been translated, this volume would be most worthwhile. Add to these the selections from Wyclif and the Conciliarists and one has a superior volume. One misses Wyclif's *De Ecclesia, De veritate sacrae Scripturae,* and *De domino divino;* Erasmus' *Colloquies;* Hus' *De Ecclesia;* and other valuable documents; but everything could not be included.

CLYDE MANSCHRECK

UNDERSTANDING THE JAPANESE MIND

By James Clark Moloney, M.D. New York: Philosophical Library, 1954. 252 pp. $3.50.

Under this title the author, a practicing psycho-analyst, undertakes to unravel what he feels to be the mysteries of the "Japanese mind" by the application of the principles of his science. His chief postulates are those so popularly current a few years ago in the promotion of "psychological warfare," and most of his written sources come from authors in that field. The main ideas are (1) that there is a Japanese mind, one mind shared by everybody in Japan; (2) that Japanese history both reflects this and has been the cause of it; (3) that it is best understood as a series of neuroses due to irrational pressures, controls and motivations; and (4) that clinical approach and treatment is the appropriate one for all Japanese.

His conclusions are that though Japanese are much in need of psycho-analysis there is slight hope of their being given proper treatment, inasmuch as the practitioners of this science are themselves the victims of the same national neuroses — a rather gloomy outlook. Happily another standpoint from which to view these eighty-five million people, varying widely in individual capacity and gifts, but most of them intelligent, dynamic and with a deep underlying integrity, would support a much more human and hopeful estimate of their place in the world of today and tomorrow.

CHARLES IGLEHART

WAR, COMMUNISM AND WORLD RELIGIONS

By Charles Samuel Braden. New York: Harper Brothers, 1953. 281 pp. $3.50.

Professor Braden is a trustworthy guide in the perplexing world of contemporaneous religion. He knows the books and has contributed his generous share of them. But he is particularly skilled in collecting, handling, and appraising the data of living religions fresh from field observation. The present volume is such a study. It is really a first-hand report on the post-war religious world of Asia. In an unhurried trip from the Hawaiian Islands right through to Suez the author assiduously gathered his materials, mostly in interviews with the responsible religious leaders of each country and faith. He is objective enough to offer evidence on many sides of many problems, and yet the reader is spared frustration by being given balanced though often tentative summarized judgments by the author.

The two poles of inquiry are War and

Communism. They are profoundly related, of course, and yet they are never confused. A double perspective of research and reporting runs throughout the book. Each religion within a single national area, too, gets separate treatment. As a first-source reference work for this present period of history, therefore, Dr. Braden's study will have permanent worth. We have no other work of the past decade comparable to this in detail or competence.

Although no over-all general conclusions are presented, the reader will have no trouble in arriving at certain ones for himself on the basis of the evidence. One may be that war everywhere has been a force for destruction, releasing religions from some bonds and for some new dynamisms, but on the whole disruptive and coarsening. Communism offers itself alluringly as tolerant of religion throughout Asia, and only in lands where it has actually come to power does it show its innate and tryrannical hostility. The moving centers of power as to both war and communism, however, would appear to be not in any one religion, and perhaps not in all together, but chiefly in the loyalties of ardent nationalism and the gnawing demands of food-hunger and land-hunger of the common people. Braden would say that the time is very late to deal with either, but not too late.

CHARLES IGLEHART

THE CHRISTIAN WORLD MISSION IN OUR DAY

By Kenneth Scott Latourette. New York: Harper & Brothers, 1954. 191 pp. $2.50.

Books from the fertile pen of Professor Latourette come so steadily that the reviewers can scarcely keep up. About two decades ago his *Missions Tomorrow* set both a standard and a style for books on missions and the world church. An analysis of the world of yesterday, then of the one of today, with a swift survey of the contemporaneous scene around the world among the "younger churches," then a spread of problems and undertakings occupying the hearts of missionary leaders, an appraisal of the task ahead, a direct appeal and challenge to further action — this has been the general architecture of books almost innumerable in recent years. As a rule they are the distillation of a life of experience and study brought within the compass of a course of lectures and set down for general reading. The field of mission study has been greatly enriched for the laymen and pastors in our churches by this proliferation of offerings, and as a result there should be a wider understanding of the present Christian world task.

Dr. Latourette has now produced the most recent book of this useful type, and he, of course, has done it with skill and thoroughness, evidencing a complete acquaintance with the subject in every chapter. We recognize his usual analysis made familiar in a number of his other recent books in which the decay of the European colonial powers, particularly of Great Britain, have now been superseded by the new strength of the United States, and in which Roman Catholic growth is out-matched by that of the young giant Protestantism. His historic realism for this day of disintegration never overwhelms a congenital optimism that promises a better tomorrow. If some of the yawning chasms of our day do not seem quite so deep nor some of the tragedies and evils quite so threatening as many observers believe them to be, at least there is no paralysis of wholesome action, but rather a vigorous call to Christian advance — and that is all to the good. This book should be most useful as a text for group study within the local church.

CHARLES IGLEHART

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